843 752 And when the swelling appeared, upon his back was as it were a small, blue bump. Or [he might catch] inflammation of the groin.[22] And when the inflammation of the groin appeared, the child cried every night; and on the groin and armpits were formed small, round or long [welts of] flesh. And in order to cure it, they cut them off and removed the little [welts] of flesh.

Auh injc nece aiomama, ycujtlapan ca, iuhquin posaiontli, iuhquin tzotzic: anoc cuetzpalicivitli. Injc nece cuetzpalicivi piltontli: cecicoal in choca, yoan yquiçilco, yciacac motlatlalia nacatzotzonti, ololtotonti, melactzotzonti. Auh injc pati: quiçaxotla, quiquiquixtia in nacatzotzonti.

843 821 And as for the pregnant woman: before her child had been formed as a being, they restrained [any of] them, when the moon arose, from looking up at it. They said to them: "Do not look at the moon! Your children will suffer sickness of the heart, or else will be harelipped!"

Ioan in ocxitli: in iquac aiamo vel tlacatl motlalia in jcoconuh, quintlacaoaltiniia, in iquac calmomana metztli: injc amo conacopaitzzque, quimjlhuiaia: macamo xoconjttacan in metztli, mjmjquiz, anoc tenquaiviz in amoconeuh.

925 777 441 Twentieth Chapter, which telleth of the monkey's hand.

Injc cempoalli capitulo, ytechpa tlatoa: in oçomatli ymacpal.

The merchants sought and cherished greatly a monkey's hand when they trafficked and sold goods anywhere. There they spread it out. It was said that thereby goods quickly were disposed of and soon all which they sold was bought. It was stated: "That which bringeth this about is the monkey's hand"—so foolish were they.

In oçomatli imacpal: in puchteca oenca qujtemoaia, qujmopialtiaia: in iquac in campa tiamjquja, in tlanamacaia: vncan qujtecaia, qujlmach ic iciuhca aquj, iciuhca muchi coalo in tlein qujnamaca: quj! ichoatl iuh quichioa in oçomatli yma: ynjc motlapololtia.

777 264 824 Also of the sellers of mantles—when nowhere was disposed of that which they sold, when no one bought either mantles, or shifts or skirts—it was said: "They make them eat chilis that the goods may be disposed of." And thus did they do it. When they returned to their homes, they said: "Our goods are nowhere disposed of. Give them chilis to eat." Then in their midst they placed perhaps two or three chilis. It was averred that thereby the goods were disposed of. When they so did this, they said that they had made [their mantles] eat chilis.

No ichoantin in tilmanamacaque: in iquac acan aquj in qujnamaca, in aiac qujcoa: in aço tilmatli, in anoço cueitl, anoço vipilli, qujlmach: quichilquaqualtia, injc aquj. Auh injc qujchioaia: in iquac oalvia inchan, qujtoaia: acan cac in totiamjc: ma xoconchilquaqualtican: njman ic ijtic contema, aço vme, anoço Ey in chilli: qujlmach ic aquja, injc iuh quichioaia in, ic qujtoa: quichilquaqualtia.

777 525 Twenty-first Chapter, which telleth of the pestle and the griddle.

Injc cempoalli oce capitulo, itechpa tlatoa in tezcalotl, yoan comalli.

When one who played *patolli*[23] placed his pestle, and his griddle, and his grinding stone upside down in his home, and hung his pestle somewhere in a corner, it was said that thereby the householder would not lose, but only win.

In iquac aquin patoaia, in jchan, in jtezcalouh, ioan in jcomal, ioan in jmetl: ixtlapach qujmanaia: auh in tezcalotl cana xomoloo qujpiloaia; qujlmach: ic amo qujtlanizque in chane, çan ic tlatlanjz.

22. Corresponding Spanish text: *"otra enfermedad, que llaman cuetzpalicivitli, o con lenguillas en las ingles."* Note also *Codex Vat* (*El manuscrito mexicano Vaticano 3738 ... Codex Vat* [Paris: Bibliotheque Duruel, 1900]. p. 54).

23. The corresponding Spanish text refers to *pelota*, which is an error.